THE UNITARIAN CALENDAR

For this is Love's nobility;
Not to scatter bread and gold,
Goods and raiment, bought and sold;
But to hold fast our simple sense,
And speak the speech of innocence,
And with hand and body and blood
To make our bosom counsel good.
For he that feeds men serveth few;
He serves all who dares be true.

—*RALPH WALDO EMERSON.*

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OUR NATIONAL SOCIETIES

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Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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The Unitarian Calendar

VOL. 2 JUNE, 1910 No. 10

YOUR CREED

BY JULIAN C. JAYNES

Every man has a creed. It may be one made for him by a church council fifteen hundred years ago, or it may be one which he made yesterday for himself. It may be printed in the prayer-book, or it may be a wordless idea in his brain. But he has a creed, and it becomes the framework of his religious house. He has accepted some theory of the universe, he has formed some idea of God and man and duty; and, whether he is conscious of it or not, he is a theologian, and within all the flesh and muscle of his moral life there is the theological skeleton.

Sometimes you hear a man say that he does not believe in creeds, and that he hasn't any of his own. If it were really true, it would be a confession of mental imbecility. Such talk, however, merely means that the talker is unfamiliar with his own mind. It is simply a psychological impossibility for him to carry an intellect through this world and at the same time prevent it from forming opinions about the world. But he says, "It really doesn't make any difference, after all, what a man believes, so long as he is good." That is another of his mistakes. It is like saying that it doesn't make any difference which way you turn the rudder so long as the ship's prow points in the right direction. But the rudder is the very thing that controls the bow. You can't be good unless you believe in the values of the good. You can't be honest or truthful or just unless you have behind your behavior

convictions about these moral qualities. What you think gets into the movements of your hands and feet. Your creed, your business creed, your home creed, your religious creed, comes out in the manner of your life. It does, therefore, make a great deal of difference what you believe.

The fact is that every religion implies a theology, and every theology implies a creed. Underneath your religious life there is some scheme, some system of thought out of which your religion springs. That is your theology, and, if you should try to state your theological views in words, you would begin by saying, "I believe in this, and I believe in that." You are reciting your creed!

PERSONAL RELIGION

BY THOMAS R. SLICER

The soul must have its momentum to-day. It cannot get on by being wound up to a false enthusiasm by a spiral spring fastened back some thousands of years. The thing I think I think, and would tell some other man I think I think, is a poor substitute for the abiding conviction of the soul that knows the Eternal is the Great Companion of its days.

If I were looking upon a group of people, well born, well trained, well bred, well commissioned in the activities of life, and they were to tell me they had made discoveries in art, in mercantile life, in the laws of exchange, in the science of common things, and should recite all that they have learned that the past has thought and the present developed, — and I were to say to them, as human souls, set in the presence of the universe that has prompted this great question and has obliged us to answer the question, "What have you discovered about the

soul's life in God?" and it should sound as though it were spoken in an alien tongue and unaccustomed speech, surely the fault would not be in the question but in the hearer.

I am sure that no other discovery that has been made has found its true reason and motive for being, unless the soul has discovered itself; that is the mission of every human being, — to live the life that shall every day be a voyage into the infinite, and every night a return from a pilgrimage rich with discoveries.

The affirmation of personal religion is the affirmation of God and man, of God with man. It gives us holy ones, and we call them saints; it produces the wise ones, and we call them prophets; it sets men singing psalms, and Scriptures come into being; it tells the glad news concerning God from human lips, and the evangelists are brought into the world; and upon some souls the divine compulsion falls, so that they cannot help themselves, and abandon themselves to the will of God; and then God's Christ is born. Not once, but many times a voice has said, "They shall call his name Immanuel — God with us!"

Religion is looking up, with reverence, love and homage to the invisible Perfection, — not in us, but above us. When we find in ourselves something higher than ourselves — purer, nobler, better, — we then are listening to God's voice in the soul. We are tempted, we go astray, we often do wrong; but there is a voice within, a voice of eternal right, speaking in the conscience, which never consents to our wrong. It is something higher than we are; it is God speaking to us as the eternal right.

— *James Freeman Clarke.*

FAITH AND THE FUTURE

BY JOSEPH MAZZINI

The peoples lack faith. But what effects should we argue from this fact, and what are its causes? Shall we affirm a false identity between faith and power? Shall we say that where faith is wanting, the power to achieve does not exist; that the people to-day are impotent from the very nature of things, that they have not suffered enough, that the times are not ripe, that the atonement — if indeed the peoples have anything to atone — is yet unaccomplished?

To accept such opinions would be to accept a system of historical fatalism which the intelligence of the age has rejected. We should make cowardly obeisance to a fact, without any effort to explain it, and deny the innate potentialities of humanity. The existence of a fact does not prove its necessity; it can only govern the actions of those who press materialism to its extremes and renounce the study of causes to lie passive under their influence. Will you deny to a man power to walk because he stands motionless before you? The actual condition of things is no measure of the forces which are latent in the peoples. Are the peoples essentially weak, or do they simply lack faith, that faith which reveals itself in deeds and sets forces in motion? These are the true terms of the problem.

Yes, the peoples lack faith; not the individual faith, which makes martyrs, but the common, *social* faith, which gains victories; the faith which awakens the multitudes; that faith in their destiny, in their mission, in the mission of their age, which illumines and rouses, prays and fights; which fearlessly advances along the paths of God and humanity, bearing in its right hand the people's sword, in its heart the people's religion, in its soul the people's future.

THE CHURCH OF GOOD WILL

BY CHARLES F. DOLE

Modern society seems at last to be getting ready for a type of church that will fit and express a religion of good-will and humanity. The social spirit is in the air as never before. Even sectarians and partisans own that exclusiveness is wrong and unworthy of good men. Christians and Jews reach out their hands to each other. Christians find the lines of a religion of humanity, deeper than changing creeds, in the heart of India, in Japan, in the land of Confucius.

There is need enough to adjust homes and shops to the new gearing of the power of good-will. The call is far louder to adjust the church to bear and use the new form of power. The church has felt the power of love in all the great periods of its history. At the worst and in its dreariest ages, the power was working, though narrowed and hampered, in the hearts of the few. The church has never yet organized itself and adapted its means, its order, its ornamentation and symbolism, its service, its teaching, to the one great end that alone justifies its continuance in the world. It must teach, foster, serve, develop, and carry to the ends of the world, the life of good-will. It must commit its members to this type of life, whatever else they may believe or doubt; it must commit them to choose good-will as the law of their being; it must create faith in good-will as the veritable faith in God; it must bring up its children to become men and women of good-will, using the storehouse of all noble literature for its Bible; it must translate all its modes of worship to mean a new reverence, namely, respect for every humblest child or poorest man; to mean a new communion, namely, the fellowship of all just and friendly people in every race and nation; to mean a new and nobler sense of God,

namely, the spirit of good-will, which is at the same time the token and the essential presence of God in the life of man. Where good-will acts, God acts through His children; where good-will is, morality and religion are one, mighty, irresistible, victorious. — *From his recent book, "The Ethics of Progress."*

DOING WHAT WE CAN

In a sermon delivered in Washington not very long before his death, Rev. Edward Everett Hale said, "If I were asked to put the meaning of this talk into sixteen words, I should say that the time of the ecclesiastics is over, and the time for everybody to work has begun. The world has been cleared of rubbish; it has been dug to the foundations; it has been brushing away with its dust-cloth the bacteria of ecclesiasticism, of ritualism, of dogmatic theology, and other remnants of paganism; and now there stand clear before us the crisis and the question, 'Who wants the reign of God?' 'Who wants to work with God?' 'Who wants to seek the kingdom of God, first, first, first, and not second, third or last?

"I believe that the new century will kill ecclesiasticism until ecclesiasticism shall know that it is dead; that the new century will advance in proportion as, instead of ecclesiasticism, it embraces Christianity, which means 'Our Father.' It means that we children are to work together in his work because he is our Father. When we wake in the morning, every boy or girl, or man or woman of us is to ask, 'What have I to do to bring in the kingdom this living day? Where do I stand? What can I say? What can I be? What can I do? Charity? I will do what I can. To teach young, to teach old? I will do what I can. To worship God? I will do what I can."

Shall we not wisely engage in this splendid enterprise as proposed by this splendid soul? As Unitarians we have talked truth enough, and talked long enough. We have argued; now let us act. We have polished the keen-edged tool of truth; now let us use it in the weedy fields of life. We have learned the lesson of universal brotherhood; now let us live it out in terms of deed. We have climbed to behold the vision; now let us descend to the common level and seek to actualize what we have seen. Let us go out into the world this month of June, and with what truth we have and with what power we have do what we can to make the world better, purer, happier, holier.

PARKER'S SPIRIT

In these days of commemoration of the life and work of Theodore Parker, it is well to remember that we can do him honor best by sharing in his splendid spirit. It counts for little to pay him our tribute of words, however eloquent and appreciative they may be, unless we are willing also to make similar venture on behalf of right and justice. This must be the test of our tribute.

Parker was a radical. Theologically, he drew the distinctive line, making no compromises, dealing in no half-truths, daring to cut loose from the old. He did not represent that liberalism, of which we see ample evidence to-day, which is simply orthodoxy at its widest — and worst. His phrases expressed his facts; his pulpit confessions expressed his private convictions.

So, too, was he a radical socially. He would have been an active member of the Unitarian Fellowship for Social Justice. He believed in having the social courage of his religious convictions. There was no wrong too strongly intrenched and no evil so socially respectable that he did not attack it with

the whole vigor of his being. On all the living questions of the day he had a vital word to say, and a word that ever struck hard and entered deep into the public mind.

He was our greatest Unitarian social reformer. Foremost was he in all the movements for human betterment. No cause was so despised but he dared give it his endorsement and support. While he had no clear-cut program of reform, he found his work in the creation of public sentiment which would in time inevitably work out its own best program. Against war and slavery and evils of all kind he cried out as a man pledged to the service of God and the good.

The conditions in which Parker found himself sixty years ago are duplicated to-day. Reforms and revolutions have after all done little but merely change the form of evil. Slavery still exists under different guise. War still prevails, though the weapons change, and the battle-line is concealed. Still injustice presses cruelly upon many helpless classes. Still there is need for men who shall dare to have the courage of a Parker in declaring the right.

In so far as we share his spirit, may we pay fitting tribute to him now. If we are silent in regard to the evils of the day, let us be silent also in regard to the valiant soul who dared to speak. If he has not inspired us to the performance of similar deeds, then is it certain that we have never really felt the fine impulse of his spirit and his life, and are not able to phrase a fitting appreciation. And if we truly honor Parker, let us also consistently honor the men of our own day who are doing the work that Parker did in his.

We are wise to be less concerned with Unitarianism than we are with truth, and less with truth than with what truth may accomplish. We desire the coming of the kingdom of heaven, and should care not the least by what path it may approach.

THE FIRST SERVICE IN THE FALL

BY CHARLES W. CASSON

At the end of this month most of those who read these words will leave the church for the summer months. During the vacation we shall spend our Sundays in camp, or at the seashore, or in the woods. Through the open-air months we shall be gaining new strength, new freshness of life and spirit, new stimulus from the touch of nature. In a myriad ways shall we be recipients of new blessings and new revelations and new powers.

And all this time the home church will be waiting for us. It, too, will be resting, while sweet silence re-sanctifies it in preparation of the coming year's work. All summer long, wherever we may be, it will be waiting for our return, and prepared to give us welcome to the familiar pew when once again the organ summons us to yield ourselves unto the service of worship.

Shall we not perceive the fact that during these glad months of freedom and the open air we may be adding good not only to ourselves, but to the church life as well? Is it not true that the character of the church opening in the fall will depend very largely upon the spirit of expectancy that we have had during the summer? Shall we not greatly add to the swing and impulse of the first service if we hold it in our thoughts, and make it the culmination of a summer's desire and anticipation?

Come, fellow-Unitarian, what shall be your gift on your return? Shall it be merely your indifferent consent to attend when no stronger temptation appears, or just as a habit that knows nothing of real interest and happiness? Shall it be only the gripping once more of the church burden, and the quarter-man-power force you exert in carrying it forward? Or shall it be the glad gift of yourself, with all the new power and enthusiasm you have

derived from vacation, with all the new impulses you have received and all the new inspirations that have come to you from sea or sky or sod, brought back to be shared with your comrades in the church? Shall it be with that expectancy that alone could make the church service a delight not only to you, but to the others who will share it with you? Let us make the opening service of this church in the fall not only a beginning, but an ending, the fulfilment of a summer's expectancy, the glad coming together toward which we have looked and for which we have longed through vacation joys. Happy the church whose people thus return.

I cannot understand any American citizen who has the faintest feeling of patriotism and devotion to his country failing to appreciate the absolute essential need of religion (using it in its broadest and deepest sense) to the welfare of this country. If it were not that in our villages and towns as they have grown up the churches have grown in them, this would not be a nation to-day; because this country would not be an abode fit for civilized men if it were not true that we put our material civilization, our material prosperity, as the base only upon which to build the superstructure of the higher spiritual life. — *Theodore Roosevelt.*

Men of all nations are determining upon the abolition of degrading poverty, disease, and intellectual weakness, with their resulting industrial inefficiency, and are making a determined effort to conserve even the feeblest citizen to the State. To join in this determined effort is to break through national bonds and to unlock the latent fellowship between man and man. — *Jane Addams.*

RELIGION FOR MEN

If it be evident that the men need religion, it is not less evident that religion needs the men. God made mankind in his image, male and female; the feminine qualities represent one side of the divinity that is in us and the masculine qualities another; and the complete revelation requires both. A church which is two-thirds women cannot fully represent this divine life; it cannot make a true impression of the great realities of religion upon the community in which it stands. There can be no doubt that the church has been greatly enfeebled by this withdrawal of a large number of men from active participation in its life.

It is the discovery of this fact that has awakened the widespread interest now finding expression in the brotherhoods springing into vigorous life in all the Christian denominations. The Brotherhood of St. Andrew in the Protestant Episcopal Church has long been an efficient organization, and the healthy growth of that communion is due in large part to this agency. But all the other denominations are now rallying their men for similar service; in great conventions, East and West, the men of the churches are coming together to envisage their tasks and shoulder their responsibilities. Some of the most enthusiastic gatherings which have recently taken place in this country are these assemblies of men, stirred by the religious motive, and eager to find ways in which they may promote the work of the churches. For the most part their action has been entirely rational; they have not proposed much new machinery; they have usually sought to know how they might apply their own power more efficiently to the machinery already in operation.

One interesting line of development and one which promises to aid in restoring the balance of men in the church is the Big Brother movement,

which has the object of helping the boy in the formation of character, by winning his friendship and comradeship and guiding him through the perilous days of adolescence. Such service is of incalculable value to the boys, to the churches, and to the nation. It does not matter much where the man finds his boy; if he finds him in his own house it will be a good thing for the boy and the man — for, as Mrs. Stowe said, "There are times when the open expression of a father's love would be worth more to a boy than church or sermon." But men who have no boys of their own can find others with whom they can establish such relations. A boy gets so many hard knocks and so much neglect that it is not hard for a man with wit and good will to win his loyal friendship. A little interest in him quickly awakens his self-respect, while the loan of a good book may stimulate his ambition and change the whole current of his life. It is well to respect the unknown possibilities of the young, and to treat them as though each might rise to some surprising height.

— *The Century Magazine.*

God dwells in the great movements of the world, in the great ideas which act in the human race. Find Him there, in the interests of man. Find Him by sharing in those interests; by helping all who are striving for truth, for education, for progress, for liberty all over the world. O, there is a fine passion in doing this, in feeling the heart of humanity beat, and in setting your heart to its music, which will lift you above a diseased self-brooding in a glorious way, and link your whole life in healthy union to God through union with man.

— *Stopford A. Brooke.*

NO UNBELIEF

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by,"
Trusts the Most High.

Whoever sees 'neath winter's field of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "To-morrow," "The unknown,"
"The future," trusts that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny;
God knoweth why.

—*Lizzie York Chase.*

A better day is coming. The kingdom of heaven is at hand. A purer Christianity, however slowly, is to take the place of that which bears but its name. Cannot we become the heralds of this better day? Let our hearts bid it welcome! Let our lives reveal its beauty and its power!

—*W. E. Channing.*

A UNITARIAN LAYMAN'S INSPIRATION

In the year book of Unity Church, Montclair, N. J., which, by the way, is the finest one published by any of our Unitarian churches, is a little article which reveals the real spiritual impulse that quietly sways the lives of so many liberal laymen.

"The following, found in the office desk of a member of Unity Church after his death, sets forth better than any formulation of principles could express it a personal ideal for which the church stands:

"'Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours which found me walking over the silent hills of my childhood or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amidst the temptations of the changing years. Spare me from bitterness and the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such that shall keep me friendly with myself. Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my own path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me and I come not within reach of the castle of my dream, teach me still to be thankful for life, and for time's olden memories that are good and sweet, and may the evening's twilight find me gentle still."

THE PARKER CENTENARY EDITION

Most appropriate has been the publication in this year of remembrance of Theodore Parker of the centenary edition of his works. The edition is handsomely printed, and is more than half a gift at the price asked for it, — ten dollars. There are in all fourteen large volumes, each one edited by some competent person, and forming a library of wonderful worth.

There is a vast amount of stimulus and inspiration in these volumes. Parker had a gift of expression which was rare indeed, and which is abundantly evident in his written words. There is a forcefulness of style that carries the reader on, and imparts the energy and enthusiasm that so finely characterized the life of Parker.

In reading his sermons delivered over half a century ago, one is increasingly impressed with the way in which his words apply to the times in which we live. While he denounced special evils and advocated specific reforms, one might easily imagine him speaking to an audience in the year 1910. There is a universality about his utterances which makes them live to-day, and apply to the problems which we are compelled in our turn to confront.

A great good will be accomplished by the wide circulation of these books. Indeed, every liberal owes it to himself to secure this fountain of inspiration. To read Parker's brave words, one is given renewed courage and consecration, and finds himself fronting the crisis of his own time with greater wisdom and stronger will.

Unless Unitarianism means unity, it will mean nothing. To declare the word and to emphasize the necessity of unity in all things may be seen to be its essential task. We are not separate and apart, distinct and different; we are one, one in life, in interests and in ultimate goal.

Then I must lay this truth well to heart, that the men who win are very seldom those who are always peering and pondering on the dark side. They are those who get heaven and the sun for the background to their own best striving; and then the fairest fortune possible to us comes through that winsome light. To lose this is to lose my strongest ally, and I put a cheerful courage on when I stand with my face to the sun. — *Robert Collyer.*

The philosophy of health — or, at least, a fundamental part of it — is, Let in the sunshine and destroy the disease-germs; let in the air and multiply the blood-corpuscles. So, too, over in the spiritual sphere, we may say, Bring in the love and prevent sin; increase kindness and enlarge the Newer Life. A thousand-fold more children starve from lack of tenderness than from lack of bread.

— *Joseph H. Crooker.*

What do we know of Deity? Just what we know of the sun before it has yet risen above the summit of the mountain. We see its glories painted in crimson and in gold upon the clouds that are above our horizon; we know it by its reflected light. So all we know of the Divine is the light of it that shines reflected from human souls.

— *Felix Adler.*

THE UNITARIAN CALENDAR

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The Unitarian Church

ITS KEYWORD:

Unity

ITS THEOLOGY:

The Unity of God

ITS SOCIOLOGY:

The Unity of Man

ITS RELIGION:

The Unity of God and Man